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A D D R E S S

TO THE

INHABITANTS OF CAMBRIDGE

AND ITS

NEIGHBOURHOOD,

Occasioned by Mr. FRENCH's late ADDRESS, and
designed as an ANSWER to it.

We know what we worship. JOHN iv, 22.

St. I V E S:

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ADDRESS, &c.

BRETHREN,

SINCE Mr. FRENCH's *Address* was advertised in your paper, I have been in expectation of a Reply to it from some person of leisure and abilities: but as nothing of this kind has yet appeared, I hope it will not be deemed impertinent if a stranger present you with a few remarks on that performance.

The doctrine of the divinity of our Lord Jesus Christ is undoubtedly a subject of great importance; because, as an ingenious Writer* has well observed, it regards the OBJECT of our worship. If Jesus Christ be not truly and properly God, they who worship him are guilty of idolatry; if he be, they who represent him as a *mere man* do him unspeakable dishonour, and rob him of that glory which is due to his name.

Several attempts have of late been made to unsettle your minds with regard to this great doctrine,

* ROBINSON.

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as well as some others ; and to excite you to reject with *contempt* that *faith* which was once delivered to the saints†. When I consider in what a superficial age we live, and how prone the mind of man is to follow any thing rather than the word of truth, I am really concerned for you, lest these repeated efforts should have too great an influence upon your minds, and be attended with but too much success. Permit me therefore, Brethren, to address you on so interesting an occasion, and to exhort you, with all affection, *not to believe every spirit, but try the spirits whether they are of God*‡. Search the scriptures*, that great depository of all sacred intelligence. These holy records are able to make you wise to salvation, through faith in Christ Jesus†.

The design of the *Address*, which has lately been circulated among you, is to persuade you to turn from the worship of Jesus Christ and the Holy Spirit to the worship of the Father only; or, to use the Writer's own words, "to exhort you to turn from the false worship of three persons to the worship of the one true God." Let us examine this little performance by that infallible test of truth and error, the word of God; and should it appear, as it possibly may, to be inconsistent with it, you will then pay no more attention to it than it strictly deserves.

It must be allowed, that it is not easy to determine in what sense Mr. F. uses the term "three persons." If he mean, three persons, in the strict sense of the word, subsisting in proper and pure Deity, perhaps upon searching the Scriptures you will meet with

† Jude, ver. 3. ‡ 1 John iv. 1. * John v. 39.
 † 2 Tim. iii. 15.

with as little reason to believe this, as he does. GOD IS ONE. But if he mean, as from the contents of his book one would rather conclude he does, that Jesus Christ and the Holy Spirit are *not* God in the same sense as the Father, or that they have not a real communion in the Godhead, so as to be one with him, you will probably think him greatly mistaken.

Before Mr. F. has proved, or even attempted to prove you under a mistake with respect to the object of your worship, he has the consummate candour to tell you in the title page to his *Address*, "Ye worship ye know not what." Elsewhere he says, "you have formed for yourselves such fanciful Gods †". You will consider these expressions, not as argument, but as so many lively sallies of intemperate zeal, not very becoming a young man, though a fellow of Jesus College.

After Mr. F. has reminded you of the first commandment of the law, and told you what he has seen and heard in your places of worship, which he thinks to be inconsistent with it, he plainly tells you again, with some apparent concern, "You worship, alas! other Gods than the true God, forgetting what is said in the Scriptures, Thou shalt not bow down to them, nor worship them †". These words are adduced by this Gentleman as a proof that you ought not to worship Jesus Christ, and the Holy Ghost, but the Father only. You will meet with the passage in Exod. xx. 5. and if you please to compare it with the foregoing verse, you will easily observe, that it has no respect to the Son and Spirit; but to graven images, or any likeness of God made by men. Consequently, unless Mr. F. can make
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it appear that Jesus Christ and the Holy Spirit are nothing more than graven images, or likenesses of God made by men, his argument falls to the ground. And till this be done, you will still think it your duty to pay them, as well as the Father, divine honours.

Mr. *F.* next informs you, that "Jehovah is one "Jehovah, — that it was Jehovah who created the "heavens and the earth, — called Abraham, — "spake to Moses, — revealed himself to the Prophets, — was worshipped by the Jewish nation, " &c. †" The inference he draws from hence is, "that they, who offer up prayers to Jesus Christ, "or to the Holy Ghost, are highly criminal †". This would be true, were not Jesus Christ, and the Holy Ghost Jehovah, or had they not communion in the one Godhead: but if they have, then it is so far from being criminal in you to worship them, that it is your indispensable duty to do it. And if you neglect to give them divine honours, and pay them religious worship, such neglect must be attended with no small degree of criminality.

You will observe, Brethren, that Mr. *F.* has produced several passages to prove that Jesus Christ is a man, and as such inferior to the Father. But these passages are really nothing to his purpose; for they only prove what we ourselves contend for. Ten thousand proofs of Christ's humanity cannot, in the least, invalidate the evidence of his divinity. The question is not, whether Jesus Christ be a man, but whether he be not also truly and properly God. We as firmly believe the humanity of our blessed Saviour as Mr. *F.* himself does, but we no less firmly believe his proper divinity too. Our reasons for this belief will be assigned hereafter.

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In the mean time, let me ask; Could a *mere man*, who had no existence before he was born into the world, have said of himself what Jesus Christ says of himself? *Before Abraham was, I am* *. *I came forth from the Father, and am come into the world; again I leave the world and go to the Father* †. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven* ‡. *What and if ye shall see the Son of Man ascend where he was before* || ? Could that have been said of a *mere man*, who had no existence before he was conceived of a woman, which is said of Jesus Christ? *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us* ‡. *Glorify thou me, O Father, with thine own self, with the glory which I had with thee before the world was* †. Neither let us tempt Christ, as some of them also tempted; and were destroyed of serpents §. *Who is the image of the invisible God, the first-born of every creature: for by him were all things created, — and he is before all things* *. Passages of this kind might easily be multiplied, but let these suffice for the present: and let it be observed, that they are not adduced as a proof of the proper Deity, but of the early existence of our blessed Saviour, which our Author evidently appears to deny. Now if all these passages speak of Jesus Christ, which few upright persons I believe will doubt, are they not very strange expressions, if he had no existence before he took flesh upon him, and came into the world? Were this

* John viii. 58. † John xvi. 28. ‡ John iii. 13.
 || John vi. 62. † John i. 1, 3, 14. † John xvii. 5.
 § 1 Cor. x. 9. * Col. i. 15, 16, 17.

this the truth, how could it be said, that he was in the beginning with God, — possessed glory with his Father before the world was, — was before all things, and created all things? Could a *mere man*, who had no existence till about 1788 years ago, be and do all these things? No, it is impossible. Brethren, examine the above plain texts for yourselves, and judge whether they do not contain abundant proof that our blessed Redeemer had a real, and glorious existence before the world was made. If not, think whether it be possible for language to express any such thing.

You will be told, perhaps, that the above language is figurative, and must be so understood. But if so, will it not follow that the whole New Testament is figurative; and consequently that the history of the life and death, the resurrection and ascension of Jesus Christ is nothing but an eastern allegory? Or, how will you be able to distinguish between that which is figurative, and that which is literal?

How much so ever Mr. *F.* may disapprove of the doctrine of our Saviour's early existence, he cannot dislike the advice I have just given you, since he unites with me in it; and calls upon you to "point out one single passage, in which Jesus Christ declared himself to be God; or one in which the Apostles declared him to be God. †" This demand is very reasonable; and it is proper we should attend to it. But before we produce the passages called for, permit me just to observe, that there is but **ONE GOD**, — that this one God has assumed to himself certain names, titles and perfections which he does not allow to be assumed by any other being who is not properly God. If, there-

therefore, these names, titles and perfections be ascribed to Jesus Christ in Scripture, it will necessarily follow that he is God in a proper sense. As Mr. F. himself seems to admit the truth of this, by demanding of you to point out one single passage where Jesus Christ is declared to be God, I need not attempt the proof of it.

The plain question then is this: Do the Scriptures any where ascribe the peculiar names, titles and perfections of the one living and true God to Jesus Christ? Consult the following passages and judge for yourselves. *Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else. Surely, shall one say, In the Lord have I righteousness and strength. In the Lord shall all the seed of Israel be justified, and shall glory**. *The voice of him that crieth in the wilderness, Prepare ye the way of the Lord†*. Let it be here observed, that the word which is translated Lord or God in all these passages is JEHOVAH in the Hebrew; a name peculiar to the Supreme Being. Now I would beg leave to ask, Of whom are these glorious things spoken? Who is it that calls the ends of the earth to look to him and be saved; and in whom the seed of Israel shall be justified? Does not the New Testament teach us to apply these passages to Jesus Christ‡? Is not he the only Saviour? Is it not in him that believers are justified, and in him that they glory? By the voice of him that crieth in the wilderness, are we not taught by two Evangelists § to understand the preaching of John the Baptist? Was not he the
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* Isai. xlv. 22, 24, 25. † Isai. xl. 3. ‡ See Acts iv. 12. Acts xiii. 39. Rom. iii. 22. 1 Cor. i. 30. Rom. xiv. 10—12. § Matt. iii. 3. Luke i. 76.

forerunner of the *Messiah*, and sent to prepare his way? Does it not then evidently follow that Jesus Christ is JEHOVAH, that is, the self-existent, independent, eternal God?

Thus speaks the Old Testament; and if you please to consult the New Testament, you will meet with this language. *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all GOD BLESSED FOR EVER**. *This is the TRUE GOD, and eternal life†*. *To the ONLY WISE GOD our Saviour, be glory and majesty, dominion and power, both now and for ever ||*. The two first of these passages indisputably belong to Jesus Christ, and abundantly prove his proper Deity. And that the words of Jude are a doxology ascribed to *Christ* appears "not only from this, that he is called *our Saviour*, "which is *Christ's* special title; but it is he who "shall present the church without fault to himself, "or before the presence of his own glory §". *Christ loved the church, and gave himself for it, — that he might present it to himself a glorious church, not having spot or wrinkle, — and without blemish†*. It is also very probable that the Apostle calls him the great God in these emphatic words, *Looking for that blessed hope, and the glorious appearing of the GREAT GOD, and our Saviour Jesus Christ ||*; since the word *and* which connects the two last clauses may be, and often is translated *even*; and since the *Father* is never said to *appear*, for he is invisible to mortal eyes: but the Son will certainly *appear* in great glory at the end of the world, to judge mankind. If there be any meaning in language,

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* Rom. ix. 5.

† 1 John v. 20. || Jude, ver. 25. § DR. WATTS.

† Eph. v. 25, 27. || Titus ii. 13.

is it not evident from these plain declarations, that Jesus Christ is the true God, the only wise God, and over all God blessed for ever?

To what is advanced above I beg leave to add, that the *Perfections* of God are also ascribed to Jesus Christ, by the sacred Writers. Is a knowledge of the hearts of men, and their secret thoughts a peculiar property of God? This is ascribed to Jesus Christ. *Lord*, says Peter, *thou knowest all things, thou knowest that I love thee* †. *Jesus knew all men, and needed not that any one should testify of men; for he knew what was in man* ‡. *All the churches shall know, saith Christ, that I am HE WHO searcheth the reins and the hearts* *. Is omnipresence a distinguishing perfection of God? Jesus Christ is possessed of this perfection; for his promise to his people is, *Where two or three are gathered together in my name, there am I in the midst of them* ||; and to his ministers, *Lo, I am with you alway, even unto the end of the world* §. Hence it is that his tempted followers in every age, and in every part of the world are succoured by him †. Is almighty power a perfection peculiar to Deity? Our Lord Jesus Christ has this perfection, for *he is able to subdue all things to himself* ‡. Is God unchangeable? *Jesus Christ is the same yesterday, to day, and for ever* *. Is eternity a distinguishing perfection of God? Jesus is possessed of it, for he is that God, whose *throne is for ever and ever* †. He is the *Alpha* and *Omega*, the *First* and the *Last* ||. Thus eternity and immutability, omnipotence, omnipresence and omniscience, which are the glorious prerogatives of Deity,

† John xxi. 17. ‡ John ii. 24, 25. * Rev. ii. 23.
 § Matt. xviii. 20. § Matt. xxviii. 20. † Heb.
 ii. 18. † Phil. iii. 21. * Heb. xiii. 8. † Heb. i. 8.
 § Rev. i. 8. ii. 8.

Deity, are in scripture ascribed to our Lord Jesus Christ. These perfections are the glory of Jehovah. Has he given his glory to another? Certainly, he has not. Judge, Brethren, whether this be not an additional proof that our Redeemer is the living and true God.

Before I dismiss this part of the subject, permit me to observe once more, that our Lord Jesus Christ is the *proper* OBJECT of religious worship, as performed both by angels and men, and it is paid to him in Scripture. Hence saith the Lord, *when he bringeth his first-begotten into the world, let all the angels of God worship him* *. *Whosoever shall call upon the name of the Lord, that is Christ, shall be saved* †. I beheld, says John, and I heard the voice of many angels round about the throne, and the beasts and the elders; saying with a loud voice, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and every creature which is in heaven, and on earth, heard I, saying, blessing, and honour, and glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever* ‡. And we have plain testimonies of divine worship paid to him when on earth. Thomas worshipped him when he said, *My Lord and my God* §; and our blessed Saviour approved and commended this address, and the faith expressed in it. Stephen worshipped him with his dying breath, when he prayed, *Lord Jesus, receive my spirit* §. The apostle Paul evidently addressed prayer to the Lord Jesus, when he besought the Lord thrice, *that the thorn in the flesh might be taken away from him* *. And the same Apostle frequently addresses Jesus, as well as the

* Heb. i. 6. † Rom. x. 13. ‡ Rev. v. 11—14.
 § John xx. 28. § Acts vii. 59. * 2 Cor. xii. 8, 9, 10.

the Father, in prayer; particularly in behalf of the Thessalonians. *Now our Lord Jesus Christ, and God even our Father, who hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts †.* And to add no more on this subject, which might very easily be done, true christians are represented as such who invoke, or *call upon the name of the Lord Jesus Christ †.* Now if the Father have commanded his Son to be worshipped, if there be so many instances of religious worship paid to Christ recorded in the Scriptures, and if God only be the proper object of such worship, is not this a plain consequence, that Jesus Christ is properly God?

But "it is not proper for you," says Mr. F. "to infer from this or that passage ill explained, that 'Christ is God' *." True. Yet you are not hastily to conclude that this or that passage is *well* explained, or *well* applied, when a *socinian* gloss is put upon it, and thence infer that Jesus Christ is *not* God. It is an easy thing for men of ingenuity and learning to wire-draw and wrest Scripture from it's plain, obvious sense, in order to support a favourite hypothesis. This, alas! has too often been done, and probably will be done again. *Let no man, therefore, deceive you with vain words §.*

But if Jesus Christ be the true God, Mr. F. asks you, "Could God lie in the womb of a woman? could God expire on the cross? could God be buried in the grave ||?" We answer, no; but the man Christ Jesus could lie in the womb, expire on the cross, and be buried in the grave. And in all this we behold his great love to guilty man, but

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† 2 Thess. ii. 16, 17. † Acts ix. 14, 21.

1 Cor. i. 2. * P. 8. § Eph. v. 6. P. 6.

we see nothing shocking, or contrary to common sense in it. Why will *Unitarians* (as these Gentlemen affect to call themselves) attempt to make us believe, what we deny? How often must we tell them that we as firmly believe the real humanity as we do the proper divinity of our blessed Redeemer; and that it was his humanity, not his divinity, which was born, crucified, and buried?

Since it plainly appears that the distinguishing names, and titles, the perfections and worship of the great God are frequently ascribed to Jesus Christ in the Scriptures; and that, therefore, he has communion in the one Godhead: Fear not, Brethren, that you shall be guilty of idolatry while you give him the glory which is justly due to his name. Trust in him and love him, pray to him and praise him; thus you will obey the divine command; imitate the practice of the primitive Christians, honour your adorable Saviour, and no less will you honour the Father.

The next subject to which Mr. F. calls your attention is the *Holy Ghost*. "Our forefathers," he tells you, "supposed, and at the present day ignorant people in many countries suppose, that a man consists of two different substances, one, which we can see and feel; the other, a substance not to be felt — When a man died, they supposed, that these two substances were separated — one from the other†". Why does Mr. F. express himself thus? Does he mean to misrepresent your ancestors, or to impose upon ignorant people, by telling you they *supposed* so and so? Your worthy forefathers, among whom are your BAXTERS and HOWES, your OWENS and GOODWINS, your

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WATTSES and DODDRIDGES, some of the brightest ornaments of Christianity, more than *supposed* this doctrine: they firmly *believed* it. Indeed, this doctrine has been believed in all ages and nations by the generality of thinking men; and numbers of persons in the present day, of all denominations, as firmly believe it as their forefathers did. Now why must these be called "ignorant people"? Surely our Author is not so vain as to imagine that UNITARIANS are *the men*, and *wisdom shall die with them*. Let me tell you, Brethren, that ignorant as these persons may appear in Mr. F's esteem, numbers of them are men of sound wisdom, extensive learning, and amiable character. They are the excellent of the earth, in comparison with whom our Author is at present but a youth, in point of abilities and knowledge. What he may be in some future period, I pretend not to say. Time, however, will probably discover that: but we shall not expect to see any great proficiency in spiritual understanding, unless he should have humility enough to pay a practical regard to the Apostle's advice; *If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise*†. Yet, after all, the question is *not*, what did persons of the past or present age believe, but what do the Scriptures teach respecting this subject? Do they any where teach, that a man consists of two different substances, and that these two constituent parts of a man are separated at death? If you carefully examine the following passages, you will probably think they teach something very like it, and will see reason still to believe this doctrine, notwithstanding Mr. F's attempt.

† 1 Cor. iii. 18.

tempt to explode it. Our Lord gave his disciples this exhortation, *Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell*†. Does not Jesus Christ here represent man as consisting of two different substances, which he calls body and soul? Is it not evident, that the soul is of a nature distinct from the body, since men may kill the one, while they cannot affect or injure the other? If the soul do not *survive* the body, or cannot exist in a separate state, would it not be as properly *killed*, as the *body* is, when deprived of animal life? In the parable of the rich man and Lazarus our blessed Saviour says, *The beggar died and was carried by angels into Abraham's bosom: The rich man also died, and was buried, and in hell he lift up his eyes, being in torments, — and said, Father Abraham, have mercy on me, and send Lazarus to my father's house, that he may testify to my brethren, lest they come also into this place of torment*‡. Though this account be but a parable, yet, if I mistake not, it contains a sufficient proof of the doctrine, for which I contend. Is not the existence of souls, in a separate state, the very foundation of the whole parable? Is it not the design of our Saviour in this parable to shew that a spirit sent from the other world, whether heaven or hell, to wicked men in this world, will not be sufficient to convert them to holiness, if they reject a divine revelation? But if there be no souls existing in a separate state, does not the design of our Saviour appear to be lost? Could a spirit, sent from the other world, ever be supposed to have any influence to convert men, if there were no separate spirits there? Besides, if there

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† Matt. x. 28. ‡ Luke xvi. 22—28.

be no separate state, and souls do not exist after their bodies are dead, why should Jesus Christ so particularly speak of angels carrying the soul of a man, whose body was just dead, into Abraham's bosom, if Abraham's soul had no residence, or existence in that state*? Had this been the case, surely the faithful and true witness would never have made use of such language as this. The apostles, *Paul* and *Peter*, write thus on the subject. *We are always confident, knowing that whilst we are at home or sojourn in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord†. I think it meet so long as I am in this tabernacle to stir you up, by putting you in remembrance: Knowing that shortly I must put off this my tabernacle‡.* Now, if language can possibly convey ideas, do not these passages plainly teach us, that the body is the tent or tabernacle, in which the soul, for a time, dwells; — that the soul is of a nature distinct from and more excellent than the body; — and that the former is capable of existing separate from the latter? It would be easy to multiply proofs and queries of this kind, but I forbear; and submit it to you whether the sentiment which *Mr. F.* is pleased to call "a foolish tale §," be not taught in the New Testament, with abundant simplicity and evidence. To say, as some have done, that this was the popular notion of Jews and Heathens, and that Jesus Christ and his Apostles conformed to the common modes of speech, when speaking or writing on this subject, is saying nothing to the purpose. For let me ask you, Brethren; could our Lord and his Apostles have said any thing more

* DR. WATTS.

† 2 Cor. v. 6, 8.

‡ 2 Pet. i. 13, 14.

§ P. 7.

more plain, to confirm men in this gross error, than what they have said? Can any man reasonably suppose that these great teachers of mankind accommodated themselves so far to their ignorance, opinions and prejudices, as to say and write what they could to confirm them in their errors? Had they acted this complaisant part, would it not follow that they are false witnesses for God, and that their testimony is worthy of no serious regard?

Mr. *F.* tells you, "the Papists have not failed to "make use of this foolish tale to very bad purposes, "for they say, that the Ghost is tormented for "many years, in a place called by them Purgatory t." Perhaps it would have been as becoming in this Gentleman, to have spared this bold epithet, till he had fully proved the doctrine to be nothing but a "foolish tale." As to the Papists using it to very bad purposes, we are not responsible for that. The abuse of a doctrine can be no just objection against the truth of it. The most plain and important truths have often been used to very bad purposes by others, as well as Papists, yet they are truths still. And if the doctrine, for which I contend, appear to be a truth, you will not pay much attention to those little arts which our Author has adopted, in order to expose it to contempt.

"The Greek word in the Scriptures, which "means spirit, or wind or breath," Mr. *F.* tells you, "is frequently translated by this word Ghost. "But, wherever it is so translated, it is applied to "God, in the same manner as the spirit of a man "is to a man §." It may be so; but you are very sensible, Brethren, that assertion is no proof: and as Mr. *F.* has not condescended to produce his proof, he

he cannot reasonably expect you should believe him. "When you say," adds our Author, "such a man's spirit is gentle or untameable, you do not mean, that the man and his spirit are different persons*." True; we do not. Neither do we mean, that a man's spirit is his body, or his body his spirit. Both are necessary to constitute a man, yet they are of a nature distinct from each other, and the spirit may, and actually does exist in a separate state without the body, as we have already attempted to prove. And although we think it not scriptural "to say that God and his spirit are different persons†", in a strict philosophical sense; yet we firmly believe, that the Holy Ghost is God, and that as such he is the proper object of worship. The Holy Ghost is in Scripture called God; for by lying to the Holy Ghost, Ananias and Sapphira lied unto God§. The bodies of the saints are the temple of God, of the living God‡. But, the Apostle says, *your bodies are the temples of the Holy Ghost*||. Is not the Holy Ghost, then, the living God? Besides, when the Apostle prays, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all**; does he not as really consider, and address the Holy Ghost as the proper object of worship, as he does the Father and the Son? And are we not *baptized in the name of the Holy Ghost*§, as well as in that of the Father and the Son? Now, without farther enlargement on this part of the *Address*, I may venture to submit these considerations to your judgment, Brethren; and leave it with you to determine, whether our Author had any proper authority to assert

* P. 7. † P. 7. § Acts v. 3, 4. ‡ 2 Cor. vi. 16.
 || 1 Cor. vi. 19. * 2 Cor. xiii. 14. § Matt. xxviii. 19.

assert with so much confidence, "Your addresses to
 "the Holy Ghost have no foundation in Scripture,
 "and they are strictly prohibited by the first com-
 "mandment, thou shalt have none other gods but
 "me||."

We are now arrived at the last part of Mr. F's
Address, in which he very briefly treats of the *Tri-*
nity. He observes, that "Trinity is a Latin word,
 "not to be found in the Scriptures*." I hope he
 will pardon me if I say, this is not quite accurate.
 Trinity is not properly a Latin word, but a Latin
 word anglicised. This, however, is a matter of no
 consequence. We grant this word is not to be
 found in Scripture; but if there be a Scripture Tri-
 nity, that is sufficient for us. Now, although we
 firmly believe, and readily allow that there is no
 more than one God; yet (to use the words of a va-
 riable author, having none so pertinent of my own,)
 "the inspired writers do evidently make a distinction
 between the Father, Son, and Holy Ghost †; and
 and expressly ascribe to each, the powers, proper-
 ties and perfections of true and proper Godhead.
 As the perfections of Deity can by no means with
 justice be applied to any being who is not properly
 God — as there is but one God — and as the per-
 fections of Deity are in Scripture, applied to the
 sacred three just mentioned, it would be natural to
 infer, if the holy penmen had not expressed it, that
 the Father, Son and Spirit must have communion
 in the one Godhead, and that they are in some
 ineffable manner, so united, as to be included in
 the one God; though in another, and different re-
 spect,

|| P. 7. * P. 7. † Such a distinction is manifest from
 Mat. iii. 16, 17. xxiii. 19, 2 Cor. xiii. 14, Eph. ii. 18.
 and they are called three, 1 John 4. 7.

spect, they are three. The Scripture however asserts, what we should so easily infer. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one*†, that is, they are in one respect three, and in another respect one. And it is no objection to this doctrine, that the human mind is not able to comprehend, or conceive the *modus* of this union, or of that distinction, because it is confessedly incomprehensible, and must necessarily be so to every mere creature. And there are ten thousand mysteries in the objects of sense, which daily surround us, which no man will ever be able to unfold. Every rational creature daily believes what he cannot comprehend. It is, therefore, folly and absurdity to deny or dispute any part of the account which the infinite Jehovah gives us of himself, because the comprehension of it is above our capacities§. Such conduct as this would lead us to disbelieve and reject the most important truths of both revealed and natural religion. Thus we should first become Deists and then Atheists.

Upon the whole, if the Father, Son and Holy Ghost have communion in the one Godhead, and be so united as to be included in the one God, it will follow that no man is or can be justly charged with idolatry, for paying them religious worship. The objections, therefore, which our Author has formed for you in the close of his *Address* are unnecessary, and require no attention.

Thus have I freely addressed you on the several parts of Mr. F's performance, and submit what has been advanced to your judgment. *Prove all things; but take care to hold fast that which is good*||.

May

† 2 John v. 7. § TAYLOR. || 1 Thes. v. 21.

May the God of all grace give you understanding in all things!

I have no expectation, in writing this Address, of convincing Mr. F. of his pernicious errors, for such I really believe them to be; but if I am so happy as to prevent one person from falling into them, or to establish any in the belief of the truth, I shall think I have not written in vain.

Pardon the liberty I have taken in thus publicly addressing these pages to you, and permit me now to take my leave with recommending to your attention the advice of the great Apostle Paul. *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: For in him dwelleth ALL THE FULNESS OF THE GODHEAD bodily* §.

I am,

Nov. 1, 1788.

Brethren,

7 AP 66

Your's, &c.

§ Col. ii. 8, 9.



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